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WEEKLY REVIEW.

—With reference to the great outcry against legislative interference on behalf of the young Hindu widow, a Native gentleman in the columns of a contemporary points out that there is *now* legislative interference depriving her of her natural rights *because* she is a widow. That is to say, by Act XV of 1856 the Hindu widow may not be re-married without losing all her right to the property of her deceased husband.

Thus she is made to labour under a great civil disability without any strong and justifiable reason in spite of the beneficent and humane intentions of the Act. She is thus to be altogether thrown out helpless on the world should she choose to better her sad and forlorn condition by remarriage.

Here the law comes in to rivet the chains imposed by the wretched superstition that binds her forever to her dead husband. Then again the law (Act. III of 1872) decrees that no one can enter into a valid marriage with a Hindu widow, unless he shall have renounced the Hindu religion! Mr. Gopinath Sadashiva Haté says :—

This is a hardship which few are and will be prepared to submit to and the inevitable consequence is that very rarely is advantage taken of the provision of that Act. I think that people should be allowed to get validly and legally united in marriage by the simple process of registration without any one being required to make a declaration of his faith that he is not a Hindu.

We do not see how any one with ordinary feelings of justice can refuse to accede to these proposals. If the leaders of the Native community repudiate these remedial measures, it will go far to show that they know very little of the love expressed in the command, Thou shalt love thy neighbour as thyself.

—These very gentlemen who cried out so against any remedial legislation for the child-widow, who are so awfully afraid that the poor creature shall have the slightest chance of escaping the cruel servitude they have subjected her to, claim for themselves an ever-enlarging measure of social and political liberty. They cannot bear that Englishmen should have any prerogatives that interfere in the least with their desire for high official position. They chafe exceedingly if the career opened before them by Government have any limitations whatever. Liberty in its largest sense for themselves ; servitude and forfeiture of all rights for their child-widows. This is not a pleasing picture to contemplate. Why not give an unequivocal proof of their love of liberty and hatred of oppression, by seeking the redemption of this down-trodden class, trodden under their own feet. This will go further than anything else to inspire respect and bring about concession when they urge their own claims. A similar contrast was witnessed in America, in the days of slavery when the slaveholders divided their energies equally between resisting all interference with slavery and asserting their own claims to the control of the Government of the country.

—On the 1st of this month, at 9 o'clock in the evening or thereabouts, there was an earthquake at Charleston, S. Carolina, which, in less time than it takes to write this paragraph destroyed the city more effectually than was accomplished by the canonnade carried on for 18 months at the time of the civil war in 1864 and 1865. Happily, the loss of life was not proportioned to the destruction of property.

—The Rev. C. G. Foster, of St. Martin's, Scarborough, a member of the English Church Union and the Confraternity of the Blessed Sacrament, has gone over to the Church of Rome. His friends are very much surprised. It seems to them that while ministers of the Church of England have such large liberty of Romanizing, and are so successfully engaged in eliminating feature after feature of dissimilarity, they ought to be content. There are not so many lapses to Rome as there were some years ago, and the reason doubtless is that so wide a door is open for the importation of so much of Rome's paraphernalia.

—From some notices that have appeared of Fra Agostino, a popular preacher in Italy, it was supposed that he was a kind of new Savonarula. But it now appears that he preaches purgatory and confession, and proclaims the necessity of the Virgin's intercessions. He was detected preaching the sermons of Giraud, having committed them to heart in their Italian translation. It is reported from Venosa that two members of the M. E. Church there have been assassinated.

—Speaking of "the wonderful development of the Catholic Church in modern times," the *Bombay Catholic Examiner* gratefully notices the Plenary Council of American Bishops in 1884, the more recent gathering of the Prelates of Australasia, and a similar convocation just now in Scotland.

"Even in Scotland the true faith has emerged triumphant from the fierce attempts made to destroy it; and the late spectacle of a regular hierarchy of archbishops and bishops, bearing the time-honoured titles and resuming the interrupted labours of their persecuted predecessors of three centuries ago, and once more like them assembled in solemn council at the command of the Vicar of Christ, attests as much as does any other event of recent times the indestructible vitality and more than youthful vigour which is inherent in the Catholic Church."

It shows at all events that there is a large amount of religious liberty in Protestant countries. Some of the teachings of Romanism have certainly not been followed by Protestantism, else neither in the United States, Australia or Scotland would such convocations of a foreign hierarchy have been tolerated. But we do not at all deny that Romanism has made progress in Great Britain, America and some other lands in the last half century. Not only so; Infidelity has been making progress. Yes, and evangelical religion has been making immense strides in various places. What is the explanation? "Let the tares and the wheat grow together until the harvest." The same sun, the spirit of the age, that ripens the one, ripens the other. "My word shall judge them in the last day," said Christ. The word of Christ is the divine standard by which all are to be tested in the day of the Lord and woe unto those who are not able to meet the test.

—Speaking of Father Chiniquy, the *Bombay Catholic Examiner* says :—

This gentleman is one of a class happily very rare in the Catholic Church, who when by their irregularities and misconduct they have incurred the reproofs and censures of their ecclesiastical superiors, receive rather suddenly—we will not say from what quarter—an infused light which opens their eyes to "the errors of Popery," and leads them immediately to embrace those of Protestantism.

There is no doubt that the class to which M. Chiniquy belongs is rare in the Catholic Church. Their characteristic is that they prove all things by the word of God, and obey God rather than man.

—The *New Dispensation* says :—

Who says that we patronise Christ? If Christ were to die on the cross here, half Bengal would fall at his feet and acknowledge him as the Son of God. Christian missionaries know not how full, deep and genuine is the love for that divine ambassador.

It seems to us a strange kind of love that would have him die on the cross again. He was crucified by his enemies. "If ye love me keep my commandments," said Christ. "Except a man take up his cross and follow me, he cannot be my disciple," said Jesus, meaning that they who avow themselves his may expect to encounter the same enmity that crucified him. Our Brahmo friends, if they truly love Jesus, shall not want opportunities of showing their love to the Saviour.

—Mr. George Muller has written this year's report of his work in Australia, where he has been travelling and testifying for Christ. Notices of it appear in the English papers. During the last eleven years Mr. Muller has visited 24 countries, and though now upwards of 80 preaches the Gospel with much life and energy. He says that after leaving Australia, he and Mrs. Muller will probably sail for Ceylon, from whence they may go either to India or China.

—The Rev. P. O. Flaherty, a missionary of the Ch. Miss. Society in Uganda, where he has been in daily peril of his life, especially since the death of King Mtesa, died, we are sorry to learn, on his way to England, in the Red Sea, July 21st.

—S. B. A., declined. There was nothing in our remarks on the Beni-Israel Benevolent Society, to call forth your angry rejoinder. Your letter makes no reference to the one point which we found surprising, and we were careful to add, "it is a good thing to disregard sectarian barriers in seeking to relieve the poor and needy." If there are any Christians who, in like circumstances, would solicit aid from non-Christians, we have no apology to offer for them. We are greatly interested in what concerns the Beni-Israel, and desire to see them socially elevated and increasingly influential; and, to this end, would wish them to learn the blessedness of self-help.

—THE last *Indian Witness* has a capital article on "The Study of Indian Natural History." Our columns are very crowded and many of our readers see the *Witness*, else we should like to extract it.

—A SECOND letter commenting on *C.'s* exegesis of Matt. 13: 28-30 appears in this issue. Since it was set up we have received a third letter (signed D.) disputing its positions. We need not print this, the same ground having been already traversed. D. emphasizes Romans 2: 4 and 11: 22 where (for chrestotes) the idea of goodness is demanded by the context.

—THE Rev. H. C. Squires has, we are glad to learn from the *Church Missionary Intelligencer*, informed the C. M. S. Committee of his desire to return to India.

—WHEN the famished inhabitants of Samaria, B. C. 893 heard that Ben-hadad's army had fled and that the tents encompassing the city were filled with all manner of good things, they rushed forth by the gate of the city and in their eagerness trod to death the lord whom the King had placed in charge of the gate. A report comes from Mandalay that when a Relief House was opened for the relief of the destitute, there was such a rush through the gates that 12 persons were killed and 8 others injured. Somebody must be responsible for the dejective arrangements.

—WE take the following from the *Indian Messenger*:—

In noticing the increase of drunkenness in Burmah since its occupation by the British, the *Hindoo Patriot* sarcastically remarks, that British bayonet, Bible, and brandy go hand in hand. These remarks, though sneeringly made, give food for serious reflection to every friend of Christianity. The *Patriot* means that the spread of English civilization and of English Christianity has been generally accompanied by political oppression and the spread of drunkenness. There is no doubt that one great reason of the unpopularity amongst the Indian masses, is its unfortunate association with a dominant race who have so little sympathy with the people, and also with the spread of drunkenness in this country. A single Webb or Pinches case can efface the good effects of the labours of ten pious missionaries for thirty years.

It is well for us to take note of such animadversions. The *Patriot* weakens the force of its remark by attributing political oppression to the English rule. A man must be marvellously ignorant of the history of his own country who says a thing like that. What kind of political oppression is it that allows disaffected persons to fill the air with complaints about the Government. Imagine a Russian paper complaining of the tyrannical rule of the Czar! The fact is there never was a time before the advent of the English Government when even the meaning of the expression "political liberty" was dreamt of in this country. There is no doubt, however, that the liquor-traffic enters eagerly at every door opened by English commerce and civilization, and that the spread of the Gospel is very much impeded by it.

—A CIRCULAR informs us that Panchgani, that favourite place of retreat for those who love quiet, has a Library and Reading Room. Subscription, Rs. 2 a month.

—IN consequence of the accumulation of standing matter, we have to hold back some communications that have reached us.

—IT pains us exceedingly to hear of these continued riots in Belfast. These Orangemen have something to learn with regard to the Bible method of combating evil. He that taketh the sword shall perish by the sword. Satan cannot cast out Satan. What can they find in their Catholic neighbours worse than what appears conspicuously in themselves, viz. a murderous spirit? Better be as sheep led to the slaughter, for then God would appear in their behalf. We are far from supposing that the responsibility for these riots is with the Orangemen alone. But it takes two to make a quarrel.

—IT is supposed that Mr. Tilden's bequest for a free public library in New York, will amount to four million dollars, about a crore of rupees.

—THE *Melbourne Spectator* of August 13th mentions that the Rev. Mr. and Mrs. Hard had left on the 11th for New South Wales. Considering that their tour was at the time of the Jubilee of the Wesleyan churches, the *Spectator* thought it had been fairly successful, some £200 having been raised. The President of the Wesleyan Conference had written a letter testifying to the Christian spirit and brotherly action of Mr. Hard during his sojourn among them, and expressing a high appreciation of his work and that of Mrs. Hard.

—WE are glad to get the Rev. Mr. Badley's letter, correcting a misstatement made by the *Christian Witness*, copied into our columns.

—WE are favoured with a letter from the Rev. I. F. Row, Trichoor, which we are obliged to hold over for our next issue. It tells of "showers of blessing" that have been again experienced at that station, in connection with special evangelistic services on behalf of the Native Christians.

NOTICES OF BOOKS AND REPORTS.

The Medical Missionary Record. August. This handsome monthly Magazine is published at New York. It contains a great variety of interesting news, bearing on the subject of Medical Missions. We take the following from a letter by Miss. S. C. Seward, M. D.

"I have just finished the Dispensary report for 1885. The number of *new* patients was 2,149, a gain of 350 over the previous year. Of this number, 797 were Hindu women; 413 Mahomedan women; 762 were Hindu or Mahomedan children; the remainder were chiefly Eurasians or very poor Europeans from the city. As we make it a rule to spend a portion of the time each morning in reading to them, and striving to impart Christian knowledge in a direct and simple manner, we reach, I think, a large number who, but for such opportunities, *would never hear of Christianity;* and as many return at intervals, often for some weeks, they come in a degree to be looked upon as pupils. After we have done them some *real good* and so won their gratitude and respect, they will listen to us on other subjects and sometimes come and ask us to teach them in their own houses. I sometimes hear it asserted that the natives of India do not wish Christianity thrust upon them, but I find very often that when *I have done something* to make them value my opinion they will *ask* me to explain to them the main doctrines of the Christian religion. As physicians, *we often gain access* to those whom no other missionary can reach.

We learn from the *Record* that there is some talk in America of the formation of a Society like the China Inland Mission of England.

The India Watchman. September. Contents: Intelligence; Editor's Table; Story of a Pioneer; God and I *versus* the World; and a considerable number of selected articles.

A SHORT ACCOUNT OF MY TOUR THROUGH SCIND AND UPPER INDIA.

(*Continued from last issue.*)

AT Agra I stayed with Rev. Mr. Jones of the Baptist Mission. The morning I went there, he took me to a school which he has lately started, with the aid of a rich Hindoo gentleman, who built a house expressly for this purpose in his grounds. After leaving the school, we went to see the famous Taj Mahal on foot. On the way, I was pleased to observe that Mr. Jones was very popular amongst the people, who greeted him familiarly and inquired about various matters. He seems to have special aptitude for mission-work. There were two other earnest and kind missionaries living with Mr. Jones, who are engaged in the same work.

The Medical Training Home is also worthy of mention here. This is a sort of Boarding Home for boys and girls who are prosecuting their studies at the Government Medical College. It is under the management of Dr. and Mrs. Wilson who is also a medical lady. They take special pains in teaching the students pharmacy and assisting them generally in their studies. Those who understand Hindustani should avail themselves of the advantages of this most ably-conducted Home. These missionaries have dispensaries in different parts of the town where a large number of patients are treated daily. I was told if the students after finishing their course are employed by the mission, they receive the same salary as is given by the Government. Perhaps this system might be adopted with advantage by other missionary bodies.

The first view of the magnificent Taj Mahal, one of the seven wonders of the world, is inexpressibly charming. One can scarcely form an adequate idea of its real beauty and exquisite proportions from pictures and descriptions. It would repay one amply to go all the way to Agra to see this fine structure alone.

I spent a whole day in seeing Secundra, the Akbar's mausoleum, and the fort he commenced to build at Fattehpore Sikhrie. To visit these places I had to travel that day 29 miles in an Ekka, or one horse carriage, which can accommodate only a single person comfortably. The same horse carried me all the way there and back; my guide showed me at Fattehpore Sikhrie, an inscription in Arabic on one of the gates which is perhaps the highest in the world, being over 130 feet in height. This inscription, which is said to have been engraved at the time of Akbar, runs as follows:—"Said Jesus on whom be peace, in the Injil (Gospel) 'The

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world is a bridge, pass over it but built no house there. He who hopeth for an hour may hope for eternity; the world is but an hour, spend it in devotion, the rest is unseen.'" As this passage is not in the Bible, I presume this must be from a Mahomedan tradition. The five palaces in this old fort are all built with red stone: the sculpture is admirable.

There is a beautiful palace in the fort at Agra, built of marble. Mr. Coen, an old Sunday-school teacher of mine, kindly undertook to take me round the fort and the mausoleum of Edmutdowlah which is called the little Taj. This also is a beautiful piece of art.

At Secundra the Church Mission has a very large orphanage, containing 600 boys and girls. The large and plainly-built mausoleum of Akbar's Christian wife Mariam is given by Government to the society for their use, where they have a printing-press in which the *Secundra Messenger* (now called *The Messenger*) is printed. When I went there the missionary in charge had gone for a change to Agra and so I could not see all their work.

On my way to Lucknow, I stopped at Cawnpore for a couple of days. Mr. Mansell, of the Methodist mission, kindly accommodated me. I was delighted to see a very large Sunday-school in connection with this mission. Though the day was somewhat rainy, yet as many as 200 children assembled in the large M. E. Church. Such a sight is rare on our side of India. These children attend the Missionary school where they are taught up to Government 5th standard. I was agreeably surprised to see that a large number of Hindus attended the evening service voluntarily. The Native Christian congregation looked comparatively small by the side of the large concourse of Hindus. I am thankful to say that I received great assistance from Mr. Maxwell in getting subscribers.

I then went to Lucknow and put up at Mr. Ramchandra Bose's, who cordially received me. It was a treat to meet his highly educated daughter-in-law, who is a graduate of the Calcutta University.

Mr. Bose is a quiet, unassuming man. His success as a lecturer in England and America has not evidently changed his mode of living which is plain and simple. His active and fertile brain, though in a poor constitution, is vigorously engaged in defending the Christian faith and in showing the faults and deficiencies of various religions.

At the invitation of Rev. Mr. Badley, I attended with great pleasure the meeting of the Self-improvement Society, of which he is the President. "What Christians should do to obey the commands of God" was the subject appointed for discussion that evening. Two papers in Hindustani were read. One of them was very interesting and was written by Mr. Lal Behari Bose, assistant professor in Canning College and the son of Mr. Ramchandra Bose. Mr. Badley then kindly asked me to say a few words in Hindustani about our work here. I complied gladly with his request. My audience were quite taken by surprise when I mentioned our Kirtans and gave them a description of this mode of religious preaching. They were, however, greatly interested at what I had to tell them. Ladies are also admitted into this society.

Lucknow is famous for its chunam-work. The various palaces and mausoleums of Nababs, are built of chunam after different and beautiful designs.

I next made a halt at Fyzabad where Miss Fallon, of the Zenana Mission, most cordially welcomed me. She was working in Bombay some years ago, where I trust she is still remembered by many, particularly by the girls who received their education in her well-conducted school. I was delighted to see that Miss Fallon has the same warm heart for the native Christians as she had while in Bombay. The native Christian Church there is not very large. Her co-worker, Miss Harris, is just as active, zealous and benign as herself.

I had the pleasure of visiting Ayodhiah, one of the most sacred places of the North, near Fyzabad. It is the birth-place of the greatest Hindu god, Ram. It is a wonder that the spot which the people point out as the birth-place of Ram, has only a flat-roofed hut built over it. I hear, however, that some rich Hindu gentleman sent a quantity of marble, with a view to the erection of a more permanent edifice, but the Government for some reason did not permit it. Next to that spot is a Mahomedan mosque, which was built by some Nabob, in opposition to Hindus. The entrance to this Musjid is the same as to this spot of the birth-place of Ram. There was a great deal of bloodshed in former days on account of this, as Mahomedans cannot bear the sight of idols and even now petty rows sometimes take place. Government has, however, arranged that Mussalmans should worship in their mosque only once a year. This little village, once a capital of the great Ram, has a large number of temples in honour of this god. I also saw new ones in course of erection. The people point out a small entrance at the bottom of a temple-wall, which is a few miles from the birth-place of Ram. This is so small that hardly any man can go through it; and in front of this entrance the feet, made of marble-stone, are placed: these are as tiny as those of a little child! People worship both of these sacred places by falling prostrate on the ground and rubbing their noses on it and offering flowers at the shrine. These temples are on the banks of the river Sooryu.

Before leaving Fyzabad I had the pleasure of being present at a social gathering of native Christians held at Miss Fallon's. It was delightful to see Christians of various denomination join hand in hand to praise and honour their Jehovah. Miss Fallon in Bombay used to do the same thing to promote brotherly love and unity amongst the Christians of different denominations. Such a practise, if followed by various missionary bodies would, I think, prove very effective in advancing the cause of the Gospel, by the combined efforts of native Christians. I am glad to say that Christians here have such gatherings once in a while.

(To be continued.)

INTERNATIONAL BIBLE STUDY.

September 26, 1886.——*Review of the Quarter.*

See last Guardian.

October 3.——,,——*John* 18: 1-14.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden into which he entered, and his disciples."

It must have been rather late in the evening. It was night when Judas left the upper-room, 13: 30; after that our Lord had the conversation with his disciples which closes at John, 14: 31, when Jesus said, "Arise, let us go hence;" from this we infer that they left the upper-room at that time. We cannot say where chs. 15, 16, 17 were uttered. When they had been spoken, he went forth; forth from the city, would appear to be meant. The garden was one which he was accustomed to retire to, with his disciples. Judas knew the place, having accompanied Jesus and the other apostles there several times this week. They were accustomed to pass the night there, and in accordance with this custom, the disciples on this occasion went to sleep, though Jesus had specially asked three of them to keep awake. John does not relate the particulars of Christ's agony, as they had been given with considerable fulness by the other evangelists. It was perhaps not far from the midnight hour when Judas came with a body of armed men, with lanterns and torches. It was the full moon; and if the sky was not cloudy, there would be considerable light; the umbrageous trees of the garden might still make it desirable to have lanterns and torches. We can easily figure to ourselves this sudden and noisy irruption, with the flashing of torches and the gleaming of weapons, in such complete contrast with the stillness of that sequestered spot.

Jesus, therefore, knowing all things that should come upon him, knowing that the Prince of this world had organized this whole movement, and that this was the hour of the power of darkness went forth, to meet the approaching band and asked them whom they were seeking. They acknowledged that they were seeking Jesus of Nazareth, and he told them that he was the man. Upon this they went backwards, awed by his presence, and fell to the ground. They had heard of his supernatural power, and did not know but that he might use it against them, as Elijah had called down fire from heaven destroying band after band sent to arrest him. But Jesus simply said, I have told you that if it is Jesus of Nazareth you are seeking, I am he; these then who are with me may be allowed to go their away unmolested. That his own word might be fulfilled, Of them whom thou gavest me I have lost nothing. He is the good Shepherd, and is mindful of his sheep, even in this supreme moment. By this time, Simon Peter began to understand the situation, and to see that now was the time to exhibit that devotion and courage which he had attributed to himself but which Jesus had expressed doubts about. So he draws the sword; there were two among them; who had the other? we cannot say. Peter smote the man who was before him, and cut off his ear. This man was named Malchus, and was the servant of the high-priest. But Jesus rebuked Peter; what he had said about getting swords, was just to show them that they were to be thrown on their own resources, by the removal of their Master, in the awful period between his death and resurrection. "Put up thy sword into the sheath; the cup which my Father hath given me shall I not drink it?" The band of armed men had been brought by Judas, but Jesus claimed the privilege of seeing his Father's hand in all that happened to him. Similarly, he said unto Pilate, Thou couldst have no power against me, except it were given thee from above. Let those who profess to be followers of Jesus learn to recognize the hand of their heavenly Father in all that happens to them, even in those things which are brought about by human spite and hellish malevolence. God has promised his people that all things shall work together for good to them that love Him. The servant is not greater than his Master; it is not for us to reproach God with unkindness, even when he allow disaster on disaster to come upon his children, as upon Job. Like Peter we profess to be ready to do or die for Him; and then when God takes us at our word and gives us the opportunity to do or die, we say, Not this cup; there is death in it. What matters it to thee what is in it? Thy Father hath mixed it. Thank God for that good word

Thou canst not follow me now, but thou shalt follow me after. Jesus sending his Spirit from the skies put another heart into Peter. John does not mention the restoration of the ear of Malchus; it had been recorded by Luke. Nor does he mention the kiss given to Judas. His Gospel is supplemental.

"Then the band and the captain and officers of the Jews took Jesus and bound him and led him away to Annas first." Finding that Jesus made no resistance they bound him, tying his hands together behind his back, perhaps, and led him away to the house of Annas first. This was perhaps nearer than that of Caiaphas. Annas had been high-priest and had been deposed by the Romans, but was still a person of great influence and weight among the Jews. Caiphas, then high-priest, was his son-in-law. The evangelist, mentioning his name, again calls attention to the unconscious prophecy uttered by him, recorded previously, (11. 49) "that it was expedient that one man should die for the people."

The Bombay Guardian.

SATURDAY, SEPTEMBER 25, 1886.

PAUL AND HIS DETRACTORS.

It seems strange to us that there should have been, in the days of Paul, Christian teachers who felt it their duty to try to weaken his influence. But if we carefully read his epistles to the Corinthians, the Galatians and the Philippians, we find evidence of this. Paul came to Corinth not armed with letters, not commended by the apostolic body, not supported by the Christian church; but as a plain man, supporting himself in a humble way by daily toil, preaching the Gospel in simple reliance upon Him who had promised to be with his servants unto the end of the world. After he had raised up a church there, and given them much instruction, he went his way. Then other Christian preachers, not sent by him, found their way there, bringing letters perhaps from some of the apostles in charge of the church in Judea, not working at any craft for their own support, and we can easily gather from references made to them in Paul's epistles, what their manner of discourse would be to the churches founded by Paul.

This Paul is a good, well-meaning man, devoted to the cause of Christ as he understands it, but in many things a dissenter, a non-conformist, eager to strike out a path for himself. He does not really belong to the apostolic band, the sacred eleven, chosen by our Lord to be his companions in the days of his ministry and commissioned by him to plant his church among Jews and Gentiles. Paul became a Christian many years after the ascension of Christ, and if he had gone up to Jerusalem at that very time and become a disciple of the apostles, he might have become a very useful man. But he would not do that. Something of his old fiery nature remained, and he determined to strike out a path for himself and raise up churches among the heathen after his own idea. He ran without being sent. God blessed his labours to some extent, for he was well-meaning though mistaken. It is quite natural that you should think him an extraordinary servant of God, for you had seen no Christians when he came to you. But God is now sending to you those who are competent to teach you rightly.

Some of these teachers had much to say about visions and revelations with which they had been favoured. And the Corinthian Christians began to make comparisons somewhat in Paul's disfavour. Paul was a humble tent-maker, working for his daily bread, a mere man of the people, but these are regular ministers, supported by the church, expecting to have things made comfortable to them. Paul just came telling us about the grace of Jesus, but these preachers are well acquainted with Petee and John and James and other apostles. And these brethren who have so kindly come among us, have been favoured with remarkr able visions and dreams and communications from the other world.

In consequence of the influence thus exerted, Paul found it necessary in his letters to them to refer to these things, and with manifest reluctance he speaks of his own course and the reasons for his pursuing it. To give them and others the best example and furnish the best proof of disinterestedness, he had come as a hard-working artisan earning his own bread; he did not seek to commend himself to them by his knowledge of literature, Hebrew, Latin or Greek, because he wished that their faith should be in Christ not in him; he did not tell them about wonderful visions with which he had been favoured, for he did not wish to glorify himself in their eyes. He finds himself constrained in his 2nd Epistle to let them know that God had favoured him with remarkable visions. While he tells them of a rapture to the third heavens granted him 14 years before, he seems to be almost angry with himself for talking about it, and having got through with the narrative he hastens with evident relief to tell them of a great humiliation which had succeeded it. God allowed a messenger of Satan to buffet him, and would not hear him when he cried out for deliverance. Paul gloried in his infirmities when he found out that the grace of God could be revealed by them. Please read the 12th ch. of 2nd Corinthians, and see how unwilling Paul was that anybody should be glorifying him or over-estimating his attainments. The Lord Jesus, being in the form of God, emptied himself, made himself naught, extinguished himself on the cross; wherefore God hath highly exalted him, giving him a name above every name. This is the mind that was in Paul, and this is the mind which should be in us.

EVERLASTING REVIVAL. III.

"I am come that they might have life, and that they might have it more abundantly," said Jesus. By the life more abundant he means life in a higher and fuller sense than the believer could at first understand. Our experience is measured by our sense of need. Convicted of sin the penitent comes to Jesus seeking forgiveness and the knowledge of it, and power over evil habits, and temptations up to the extent to which his enlightenment reaches. But when he comes to understand the requirements of God, as set forth in the Sermon on the Mount or in the Epistles, he feels his need of more abundant life, a fountain springing up unto everlasting life.

We are born again of the incorruptible word, which means that the word is life-giving to-day, to-morrow, every day for ever. The continual presence of this life-giving word makes us to be the children of God. The seed remains in the believer. We may strain analogies till we make them undo their own work. The doctrine of the new birth is not that life is transmuted to us by the word and is then independent of the principle that produced it; but the presence of the incorruptible word in us, living and reigning, determines our relation to the Father, the Son and the Spirit. The great majority of Christians, we fear, come short of apprehending this. They rely on something inwrought in them; overlooking the fact that the branch is always nothing without the vine, and has life only as it has the Vine. The apostle glories in the word which liveth and abideth forever, because it is in him living and life-giving. And the one condition of its vitality in us, is our faith; and faith means the relinquishment of all confidence in oneself, and the heart's reception of Christ as the continuous source of moral and spiritual life.

"He that believeth hath everlasting life." Not, he that once believed; he that believed yesterday; or he that will believe to-morrow; but *he that believeth.* This is a continuous present. He that *believeth hath* eternal life. Because of the one present thing, faith, there is the other present thing, *hath life.* Cease believing and you cease having. For faith is the laying hold of life in Christ. The sap of the vine can only flow to the branch as there is receptivity in the branch. We can see why Christ so earnestly prayed that Peter's faith might not fail. He that hath the Son of God hath life. In him was life, and we must be in him to have it. Severed from him we are dead. He that believeth hath the witness in himself; to believe is to have the Spirit, as the receptive branch has the sap.

All this may conflict with the experience of many. The reason is that what they call faith, Christ does not so call. Do ye now believe? said our Lord to his disciples. His idea of faith differed from their's. There is a great deal of mistrust in their minds which will become evident when the testing time comes.

We are prepared now to consider an important statement, embarrassing to many. "Whosoever is born of God doth not commit sin; whosoever abideth in him sinneth not." We have it four times in the first epistle of John. He that is born of God is he that believeth; he that believeth receiveth Christ; to be believing is to be ruled by the Spirit; and he that is ruled by the Spirit, cannot commit sin. To sin is to show that he is not believing, not receiving Christ, is not under the sway of the Spirit. Belief means cessation from our own life that we may have the Christ-life. For me to live is Christ. Not I, but Christ liveth in me; and the life that I live in the flesh I live by the faith of the Son of God that loved me and gave himself for me.

This matter is strikingly illustrated by two incidents in the life of Peter, recorded

in Matthew xvi. Simon Peter testified, "Thou art the Christ, the Son of the living God." Jesus said, Blessed art thou, Simon Barjonah: for flesh and blood hath not revealed it unto thee; but my Father who is in heaven. By faith Peter received the word of God concerning his Son into his heart; the word was mixed with faith in him that heard it; the word of life is the word of the Spirit of life; no man can call Jesus Lord but by the Holy Spirit. Christ added, Thou art Peter, and upon this rock I will build my church. But the very next thing recorded concerning Peter is this: "Thou Peter took (the Master) and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. Jesus turned and said unto him, Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of man." Believing Peter spoke as led by the Spirit; unbelieving Peter spoke as moved by the adversary, seeking to hinder Christ from going to the cross. He that believeth hath eternal life; and he that disbelieveth hath not life, hath not Christ.

Some make this difficult to themselves, by giving special force to the idea of enduringness in the words eternal life. What is meant is a heavenly life; it is indeed everlasting; but the wicked also exists everlastingly. This eternal life is in Christ and we have it as we abide in him; if we detach ourselves from the true Vine, we separate ourselves from the life. The word is *incorruptible, but it is only as we cherish it by faith that we share in its incorruptibility.* We are kept by the power of God *through faith* unto salvation.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

SELF-SUPPORT IN THE NORTH INDIA CONFERENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—In your issue of the 11th inst in the selection from the *Christian Witness*, (Boston) a statement occurs which does our Native missionaries in North India so great an injustice that I write to contradict it. In speaking of the present financial policy of the South India Conference and showing its excellency as compared with the regular missionary policy of our Church, Brother McDonald says:—

"This feature is entirely unlike that practiced in any Mission Conference. A similar method, it is true, was attempted to be introduced into the North India Conference in 1883, but failed. The Conference sought to introduce a rule by which a portion of the salaries of the native preachers should be raised and paid by the people whom they served, and in that way inaugurated the principle of self-support. *But the measure could not be carried,—the native preachers, being in the majority, defeated it.* But the South India Conference promises to raise, for every dollar appropriated by the Missionary Society to that Conference, for purely native work, dollar for dollar, and thus maintain their principle of self-support."

The misleading statement I have italicized. The facts are: (1) At the session held in 1883, not counting probationers, the foreign missionaries numbered 20, the native missionaries, 13, so the latter could not have defeated any proposed measure: (2) No such measure was introduced: (3) A plan *was* adopted looking to the extension of self-support and providing for collections therefore in every circuit; according to another resolution stress was "laid *chiefly* on collections for pastoral support."

It is to be regretted that the editor in question was so misled: he could not have obtained his information from the printed Minutes.

Our Native members are doing nobly in the matter of self-support. In 1883 their contributions for this were Rs. 1,645 (besides other collections): in 1885 they gave for pastoral support Rs. 2,401, and the amount is increasing year by year: besides, one native preacher gave up his salary entirely and took what the people gave him.

"Honor to whom honor."

B. H. Badley.

Sir,—The letter which appeared in the "*Witness*" of the 21st August, written presumably by the Rev. B. H. Badley, Secretary of the North India Conference, doubtless expresses the sentiment of most, if not all of the members of that Conference.

1. The inference from that letter is this; That it is the desire of the North India Conference to extend or redistribute its boundaries, so as to make them—its boundaries—co-terminous with provincial boundaries.

2. As Cawnpore is the only charge now belonging to the North India Conference, situated in the N. W. P., it seems natural that the North India brethren should desire to add Allahabad, Agra and Roorkee (stations belonging to the S. I. Conf.) to their present bounds so as to make them co-terminous with provincial bounds.

3. But just here is an inconsistency which ought to be noticed.

How does the addition of the above mentioned stations effect this union of termini, when Mussoorie, in the N. W. P., occupied by the S. I. Conference, is intentionally omitted or willingly resigned? How can the Conference bounds remain co-terminous with provincial bounds when this omission has been made?

4. It is very clear then, Sir, that there are only two courses remaining by which this co-termination plan can be consistently carried out.

(*a*) The North India Conference must either include Mussoorie in the list of stations required, or

(*b*) Give up Cawnpore to the South India Conference or to the Conference within whose bounds Cawnpore shall come, when the present S. I. Conference is divided.

5. Of course it is very evident that it is easier to give up one charge than three or four.

I trust the members of the S. I. Conference will consider these points when notes on this question are called for.

Yours &c.,

C.

Dear Brother,—In this enlightened dispensation, and amidst the now-a-day glorious gospel-blaze, it is sad, verily, to find such spiritual darkness amongst the friends of Jesus, especially such grave misapprehension of spiritual things in quarters where it is the least to be expected. Some men who have undertaken the office of the holy ministry, and occupy the editorial chair, wield their facile pens in making declarations utterly *unphilosophical, illogical,* and *unscriptural.* Note the statement made by *Word and Work:* "Our standing before God is determined solely by the work of Christ done for us," so ably and beautifully commented on by your pen. I wish, also, to call your attention to another statement made by a most eminent man of God:—"He beholds us through the unsearchable riches of His (Christ's) grace, and His thoughts of us are, "I have not beheld iniquity in Jacob;" "Behold an Israelite indeed in whom is no guile"! In ourselves we are full of sin; we have nothing wherewith to meet the approving smile of our God. But blessed be His holy name for the righteousness of God which covers the weakest and feeblest of His children. There is no stain on that robe. There is no spot there. No touch of sin's defilement can mar its spotless beauty, and though in those who have taken refuge under it there may be sins many and defilements great, and unbelief's dark shadows often intercepting much of the glorious brightness of heaven, yet are they in His sight 'without guile.' They are 'complete in Him,' who is 'made unto them wisdom, righteousness, sanctification, and redemption.'"

It stands to reason that a remedy, however effectual, cannot heal the patient who fails to take it, though he acknowledge the ability of the physician and the healing properties of the medicine. The distinguished physician is present, the unfailing remedy is at hand, the patient is in a most precarious condition. Dissolution approaches. He dies. Why? The remedy was not applied to the disease. There is no reflection on the doctor, no discount on the valuable remedy, no unreality about the disease and the imminency of the patient's danger. Jesus Christ is a glorious Physician. He possesses the *only* remedy and antidote for the destruction of sin, which is a dreadful reality. Except there be a living connexion between the pardoned sinner and the Lord Jesus Christ, the Fountain-head of life and purity, he cannot possibly see God's face in peace. In Colos. 1-12 the Apostle Paul says, "Giving thanks to the Father who hath made us meet for the inheritance of the saints in light." "Adaptation to the place the creature is to fill is the great law of universal existence." Two things are required in every man who will enter heaven: 1st, the *title;* 2ndly, the *meetness* or *qualification.*

The *title* is *nothing in us, nothing done by us, nothing suffered by us, nothing paid by us,* but the *finished, perfect, complete* righteousness, the *glorious* atonement, and *blessed* sacrifice of the Lord Jesus Christ in *our room* and *stead.*

The salvation purchased by Christ is both *universal* and *individual;* without the fitness for heaven, the title would be utterly useless to him who has it. This statement implies condemnation to thousands who are resting in a false security, saying to themselves "peace, peace" where there is no peace but an utter blank in *Christless, Godless* hearts. The serious consideration, under the divine blessing, of the above incontrovertible declaration, will be eminently calculated to drive such persons from their refuge of lies.

While on this subject, allow me, by God's help, to show up the false teaching by certain men in the ecclesiastical garb and the erroneous views consequently entertained by the majority of so-called Christians.

One, which is by no means inconsiderable or unimportant, we have, under gospel light, exposed. But there are others which stand out in bold relief that require to be mowed down by the sharp sickle of God's eternal truth. The divine command to the hosts of evangelical ministers is, "Cry aloud, spare not, show my people their sins, and the house of Israel their transgressions."

To begin. Certain individuals believe that, because they happened to be born in England, they are Christians. After one of his revival services in England, Mr. Moody met a lady who lingered about at one of the doors of the place of worship and broached the subject of salvation. She said she was a Christian. Mr. Moody then wanted to know what evidence she had to substantiate her statement. Said she: I was born in England. "Except a man be born again," *i. e.* from above, "he cannot see the Kingdom of God;" "Ye *must* be born again," says the glorious gospel.

Many folks, who have religious relatives, believe verily, that they shall, in spite of their profligacy and unpreparedness for glory, get there on the score of their relations' piety. Let me say to all such, that the religion of Christ is not *hereditary*; it does not run in the blood. Each individual must eat the bread of life for himself or herself; each must have a *personal lively* interest in Christ. "Men are saved one by one. Personality is sacred. A wall high as heaven, deep as hell, separates each of us from all others. Personality is eternal. The child's cry will echo through the eternities of God. Moses and Elijah on the Mount of Transfiguration are still Moses and Elijah. You must be cleansed for yourself. Another's faith will not avail for you." Jesus will say to the ungodly in the Day of Judgment: "Depart from me ye workers of iniquity; for I never knew you." This statement implies the fact that *each must know* Christ. Build not on the sandy foundation. *Minister's sons have gone to perdition in spite of their fathers' eminent piety.* Build on Christ the Able Minister of the New Covenant.

Hosts of individuals, through false teaching, are building their hopes of heaven and salvation upon their morality:—Church-going; sacrament-taking; water-baptism; saying prayers; doing penance; charity-giving and pilgrimage-taking: and when questioned about their folly boldly assign as the reason of their conduct and action, the utterance of Paul to the Philippian Church: "work out your *own* salvation with fear and trembling." Deluded ones, please bear in lively remembrance the fact that the epistle in which the text is found, was addressed to saved Christians and not to the unconverted. Paul said to them: *work out your own* salvation." They were saved, and, therefore, in a position to grow in grace by reason of the exercise of their faith in a *living* Christ. Your faith will not be acceptable to Christ nor "available to salvation, unless it be the *parent* and *principle* of obedience." You have got to get saved first simply through the merits of Christ before you can possibly produce the fruits of the Spirit. A diseased tree cannot improve in growth. A worm is at work at its vital parts. Sin is the great worm in your soul. Therefore secure pardon and the favour of Christ, and then you will be able to "work out your *own* salvation." I asked a Roman Catholic priest what he was building his hopes of heaven and salvation upon. Said he: On the merits of Christ, who is my Redeemer; without Him I shall go to the Devil. This certainly is very savoury evangelical doctrine. But I said to him "you are building on more than what you have just declared." What about the adoration of the Virgin Mary, prayers to the saints, Latin masses, penances &c.? which queries of course resulted in a lengthened controversy for which there is no space just now in the "*Guardian*."

There are some folks who would have gods of their own, not believing the God of the Holy Bible who is represented as the model of purity, the source of holiness, and the uncompromising hater of all iniquity, and who says to sinners in Jeremiah, 44, 3; "Oh, do not this abominable thing that I hate." Others would fain lower the divine standard of requirement. They make unto themselves a god who winks at certain of their doings. Lots of men in the trading line do things utterly inconsistent with Christianity which, they think, they could fully atone for.

Brother William Taylor, now Bishop of Africa, refers to a case in point in his book entitled "California Life Illustrated," page 155, ch. v.

"On my way to the meeting (religious) I put up at a public house, where they made no charge except for my horse, and invited me to stay with them whenever I could; said they were always glad to see the preachers." Returning, I spent a night at the same place, and took with me 3 travellers, who designed going elsewhere. My host talked very kindly to me, but charged us all alike, five dollars and fifty cents each for our night's lodging and breakfast. I could not account for the change of his conduct toward me, unless, 1st, his covetousness got the mastery of his "kind feelings for the preachers;" or, 2d his wife, who seemed to be the personification of grasping cupidity, charged him to charge me."

"He was like a *Christian* an old sailor tells about. 'There is a clothing merchant up in Boston,' said Jack, "who keeps that command in the Scriptures where it says, 'Thou shalt take the stranger in.' I was a stranger and he took me in bad on a pea jacket I bought of him!"

A certain merchant who lived above his stores peeped out at a window and called to his servant downstairs. "John, have you dusted the pepper, chicoried the coffee and sanded the sugar?" "Yes, sir." "Well, then, come up to prayers."

There are individuals in the church who, instead of prayerfully reading God's truth, on certain questionable pleasures of the world, take hold of a detached text and convert it into the divine sanction for or approval of the pleasures and sins they have a desire for and inkling after.

The son of a colored preacher was passionately fond of dancing and all his father's remonstrances against the evil, could not keep him from it. One night when the old man was asleep, the young fellow slipped out to attend a dance and did not return till the small hours of the morning. The old man awaking and missing his boy sat up in a corner with a birch in hand wherewith to belabour him. The young man soon put in an appearance. "Where have you been" said the father? "To a dance; the Scripture says there is a time to dance" replied the son. Belabouring him with the rod of chastisement he said, "Now dance away." I would not recommend such a method of procedure in dealing with the hosts of dancing so-called Christians, but would warn them of the evil of the practice and beg of them to seek Christ and dance before Him with joy exceeding.

"Behold the Lamb of God, that taketh away thesin of the world."

T. E. F. M.

Ajmere, 2nd September, 1886.

SIR,—I have read with much interest the letters of your correspondents "C." and "S." (published in your paper of the 4th and 11th instant) dealing with the exegisis of the Greek word *Chrestos* as qualifying the yoke spoken of in Matt. xi. 30.

The grand characteristic of Hebrew poetry consists in what Bishop Lowth in his 19th Lecture calls "*parallelism*" which he defines as consisting chiefly "in a certain equality, resemblance, or parallelism between the members of each period; so that in two lines (or members of the same line), things for the most part shall answer to things, and words to words as if fitted to each other. This parallelism has much variety and many gradations, it is sometimes more accurate and manifest and sometimes more vague and obscure." He then proceeds to define the 3 principal species, and adduces instances of each. These examples are exclusively taken from the old Testament.

It was left for Bishop Jebb to demonstrate with equal ability and success in his "Sacred Literature" that the same principle might distinctly be traced very extensively in various parts of the New Testament. Of those passages the present (Matt. xi. 28 to 30) is one. The species of poetical parallelism which it exhibits was first discriminated by Jebb, not having been noticed by Lowth. He gives it the name of "introverted parallelism" in which the stanzas are so constructed, that whatever be the number of lines, the first line shall be parallel with the last; and the second with penultimate; and so throughout, in an Order that looks inward, or to borrow a military phrase, from "flank to centre." With this explanation let us read the passage before us, as given by this author, the lines being so arranged as to point the parallelism:—

Come unto me all ye that labour and are burthened;
And I will give you rest:
Take my yoke upon you, and learn of me;
For I am meek and lowly in heart;
And ye shall find rest unto your souls:
For my yoke is easy, and my burthen light.

"The parallelisms here marked" says Dr. Jebb "will, it is presumed, appear both unquestionable and intentional, when the related lines are brought into contact with each other; thus:—

Come unto me all ye that labour and are burthened;
For my yoke is easy and my burthen light;
And I will give you rest;
And ye shall find rest unto your souls:
Take my yoke upon you and learn of me;
For I am meek and lowly in heart.

"The expressions to 'labour' and to be 'burthened,' comprehend in their literal sense, all the modes in which working animals are commonly employed, they either draw, or carry; in the former case they wear a yoke, in the latter they bear a burthen; which two ideas are commonly repeated, each with an appropriate softening, in the latter of these lines; an '*easy yoke*;' a '*light burthen*.' The moral meaning of this figurative language is abundantly clear. To *labour* is to pursue the work of sin and the world, as an operative agent: it includes all the *activities of evil*: to be *burthened* is to endure the *inflictions* imposed by sin and the world, as a passive recipient: it comprehends all the pains and penalties of evil. To this miserable course of action and endurance are opposed the blessed activities, and not less blessed sufferings of the Christian life; '*My yoke is easy*,' it is a service of perfect freedom; my *burthen is light*; for though the Christian has his sorrows, they are sweeter than the world's joys."

From the above it will be seen that the word *easy* brings out the nature of Christian service in contradistinction with the service of Sin and Satan better than the word *needful*. This easy yoke is explained by John in his 1st Epistle V chapter and 3 verse to imply keeping of God's commandments; "and His commandments are not *grievous*." See also 1st King xii—4 to 11. "Thy father made our yoke *grievous* now therefore make thou the grievous service of thy father and his *heavy yoke* which he put upon us *lighter*, and we will serve." These were the words addressed by Jeroboam and the children of Israel to Rehoboam—mark the reply he gave after having consulted the old and young men. My little finger (he said) shall be thicker than my father's loins, and now whereas my father did lade you with a heavy yoke, I will add to your yoke; my father bath chastised you with whips, but I will chastise you with scorpions (This scorpion was a cruel instrument of punishment; it was a long leathern bag filled with sand and *stuck with spikes*) See also, Chron. x. 2 to 11 which is but a repetition of 1 King 12. The figures here used viz. little finger, loins, whips and scorpions, suggest the idea brought out in Matt. xi. 30 *i. e.* a heavy yoke to be made easy, and a burden to be made light. "Cast thy burden upon the Lord and he shall *sustain* thee" says the Psalmist. Psal: *lv.* 22. Again in Is ix. 4 "For thou hast *broken* the *yoke* of his *burden*, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." Here the thought of *deliverance* is brought out by the yoke which was a burden being *broken*, not being *needful*, thus ease and comfort is obtained.

On refering to Dean H. Alford's Edition of 1871, and the Revised Edition of 1881, I find it rendered thus: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls."

"For my yoke is easy and my burden is light."

If the word *needful* is substituted, the force of thought, the figure, the beauty, and parallelism of the poetry of this verse will have to be sacrificed.

Jesus seeing the multitude not disposed to cavil, but rather to receive the truth and fainting with weariness of body and soul, He bids them look directly to Himself. Those who are weary and heavy laden in any such sense, who are tired of the world and of false teaching, and long for truth—they who have consciences burdened by a sense of sin and are ready to hear glad tidings, can hear them from Him. Only to such can the gospel be glad tidings or good news: only to such can it give rest. *Rest* is what they want, and Jesus can give it to them, all such are invited to Him in the text we are considering, *Take my yoke upon you*. This is added only to give a further glimpse of His plan or terms of discipleship. There must be subjection of the understanding, the mind; "learn of me," and of the heart "for I am meek and lowly of heart." None can be saved by Christ but by implicitly submitting to his plan of salvation. Meekness and lowliness of temper are the great characteristics of discipleship. And this temper, He exemplifies for us: "Not my will but thine be done." "Let this mind be in you which was also in Christ Jesus." And with this we shall find rest to our souls. This is *rest*, for with this disposition, His yoke upon the feelings is easy, all His restraints are pleasant and welcome, and His burden of service is light." "Wisdom's ways are ways of pleasantness, and all her paths are peace."

T. T.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

MOTHERS' AND SISTERS' MEETING.

Are held every Thursday, at 5 p. m., at the Foundlings Home, Chinchpoogly, on tram road, opposite the Persian Consulate.

DORA M. GLADWIN

DASEHRA MEETINGS AT LUCKNOW,

THESE well-known meetings will be held this year as usual, beginning Wednesday morning October 6th and extending through five days, closing on Sunday evening. The Rev. A. W. Rudisill, D D., of Madras, will have charge, assisted by various missionaries' The "Epworth Hymnal" will be used. The usual accommodations will be provided; board at Re. 1-2-0 per day; public table from Tuesday morning, Oct. 5th. It is hoped that many Christian workers will be present and that great good may be done.

Those intending to be present are requested to communicate with the undersigned,

REV. B. H. BADLEY,
Lucknow.

PAMPHLETS FREE.

Upon "Social Evil" Legislation.

As there has recently been much public interest as to social vices and legislation thereupon, I have procured from leading English societies a large supply of their publications which I am anxious to scatter all over India, and I make the following offers:—

1. To any persons (European or Native), who will send me name and full address, with half-anna stamp for postage, I will send standard Pamphlets, 50 pages, on above subjects.

2. To any Minister, Chaplain, Missionary, &., I will send the same *post free*, upon receiving name, Society, and address.

3. To any Editor who will insert this notice, sending me a marked copy, I will send *post free* 200 pages of assorted Pamphlets. Among these publications are the following:— A Collection of Opinions; Memorial of National Association to Parliament; Minority Report House of Commons; General Report of N. Association; Comparison of British and Continental Regulations; Moral Forces; Hygienic Regulations; Sentinel, &c.

W. J. GLADWIN,
"Purity Trumpet" Office.
BOMBAY.

Epitome of News.

SATURDAY, SEPTEMBER 18.

—*Independent:* The result of the local option elections in North Carolina are, on the whole, very gratifying. A majority of the places where elections were held have declared against the saloon, and the temperance people of the state feel as though they ought to have a day of rejoicing for the great change in sentiment which has taken place in the past five years.

—*Deccan Times:* An extraordinary story comes to us from Hanamcondah, Nizam's Dominions. A man was, the other day, ordered to be released who had been sixteen years in jail and in fetters pending trial. As nothing could be proved against him, it has at last occurred to the district authorities that he might be set at liberty.

—*Times of India:* We hear from the European General Hospital that the wards in the female side have been almost constantly full for the past four or five months, and that the admitting officers had received orders that no over-crowding was to be allowed. When Mrs. Couzens came there on the morning of the 11th instant her case though serious was in no way urgent. The symptoms of tetanus, it appears, did not set in until the day after, and the officials could not foresee the difficulties which were experienced in obtaining admission for the case into the Cama Hospital.

—The arrangements for working the Cawnpore-Achneyra Railway by the Bombay-Baroda Company, which already works the Rajputana-Malwa system, have it is announced been completed, the North-West Government having ordered the transfer of the line from the 1st of October.

MONDAY, SEPTEMBER 20.

—The P. & O. Company have received a telegram, stating that, under the new contract, the mails will be carried *via* the Suez Canal, leaving London on Friday night and arriving at Bombay at noon on Monday, one day earlier than at present speed, 12½ knots from Brindisi. The homeward mails will leave Bombay on the same day as at present Friday, 5 p. m.

—Several of the younger members of Lord Dufferin's family,—Lady Hermione Blackwood, Lady Victoria Blackwood, the Hon. Basil Blackwood, and the Hon. Frederick Blackwood,—are coming to India in the cold season, leaving London for Calcutta by the P. and O. steamer *Mirzapur* on the 4th of November.

—*Overland Mail;* Sept. 3: According to intelligence which has been received at Rome, the natives in Northern Cochin-China and in Eastern Sechuen, Chinese Empire, have risen against the Christians, owing, so the telegram says, but it comes from a Catholic source, to the imprudence of the English and American protestant missionaries. In Cochin-China fifty Christians have been massacred, houses have been set on fire, and farms laid waste, while in Sechuen the massacres of Christians have been general, villages being burnt and the surrounding lands devastated. It is added that the foreign Consuls only escaped with their lives.

Alpine mountain climbing has claimed another victim. On Aug. 28 a young Stuttgart gentleman named Max Munz, who left Grindelwald with two guides to climb the difficult Schreckhorn, was killed by the fall of a glacier. Both the guides were carried down, and one died from his injuries

Opening of the Severn Tunnel.—This remarkable tunnel, which with its connecting lines and necessary details has cost the Great Western Railway Company about 2,000,000*l.* sterling, and has been in construction between thirteen and fourteen years, was opened for goods traffic on Sept. 1. The passenger traffic will be delayed for a couple of months, owing to the heavy work on some portion of the connecting lines on the Gloucestershire side of the Severn.

An interesting account of the seizure of Prince Alexander by the conspirators, and of his subsequent treatment, has been furnished to newspaper correspondents by Prince Louis of Battenberg. It is to the following effect:— "The military element was much more deeply implicated in the *coup de main* than has hitherto been supposed. The 1st Regiment, which furnished the main guard, acted in agreement with the Kustendil battalion, and marched secretly away. About two o'clock in the morning the palace-guard rushed into the Prince's sleeping apartment, thrust a revolver into his hand, and whispered to him, 'Save yourself.' The Prince rose and hastened down the staircase leading to the conservatory, but he was met and stopped by two soldiers with fixed bayonets. His Highness, therefore, hurried back to his bed-chamber, in which he found a large number of officers, who advanced towards him with cocked and outstretched revolvers. One of them tore a page out of an entry-book, and traced upon it some rapid illegible words, while the others forced the poor

Prince to a table, exclaiming, 'Sign.' From all sides thus sorely pressed, and threatened by more than twenty revolvers pointed at his head, the Prince wrote under the unintelligible scribble—'Alexander. God protect Bulgaria.' During this scene one Captain Benderoff behaved with most ruffianly impudence. Cocking his pistol and flourishing it before his Sovereign's face, he called out, 'Aha! you see all this comes of your not having made a major of me.' After thus signing what was evidently meant to be this abdication, Prince Alexander was dragged off to the War Ministry, to which his brother Prince Francis Joseph had meanwhile also been brought. After remaining here for about two hours, the two brothers were taken away in separate carriages, each sitting between two of the conspirator officers, who kept their revolvers constantly pointed at the heads of their prisoners. Beside each coachman sat a pupil of the military school. When the Prince drove away from the War Ministry there were at least forty officers standing about grinning at him with their hands in their pockets. Concerned in the plot were all the officers of what is called the Dunker School and of the 1st Artillery Regiment, many Engineer officers, and several of the 1st Infantry Regiment."

Between eleven and twelve o'clock on the night of Aug. 27 the eastern half of the Mediterranean was visited by an earthquake. The disturbance was felt on both the northern and southern shores, and it ranged from Alexandria to Malta and Naples.

Another Athens correspondent telegraphs:—"The terrible calamity that has befallen this country is by far the greatest it has experienced since Greece became a kingdom. The news that reaches us from the provinces is heartrending. In some places whole families have been found buried under the ruins of their houses, to say nothing of numbers of lives lost, and the utter destruction of entire towns, the rebuilding of which will require millions of francs."

Reuter's telegrams from New York:—The earthquake was felt with most severity in the coast region, from Alabama to New York, the heaviest shocks being in the south, notably at Washington, Richmond, Savannah, Augusta, and Raleigh. At Augusta there were ten distinct shocks. The seismic disturbance was alarmingly violent at Pittsburg, Cincinnati, Cleveland, Detroit, and Indianapolis. In many places the people rushed out of their houses into the streets, while the theatres were emptied and public meetings hastily dispersed. The earthquake was likewise felt at Chicago, but only to a slight extent, and did not reach any part farther west. New England, with the exception of Connecticut, where severe shocks occurred, escaped. In New York and at Brooklyn decided shocks were felt, lasting ten seconds. At Savannah and Augusta people were terribly alarmed, many not venturing to retire to rest the whole night, while in the streets the negroes were kneeling down in prayer. A panic broke out among the convicts in the Penitentiary at Richmond, and many tried to escape. The militia were however, called out, and order was ultimately restored. At Langley, South Carolina, the earthquake destroyed a milldam, and the waters flooded the railroad. A train which was passing at the time was overwhelmed by the flood, the engine being submerged to a depth of 40 feet.

A later despatch adds:—The telegrams now arriving from Charleston disclose a fearful state of things. Only one telegraphic wire is being worked, as most of the operators are among those who have sought safety in flight. Partly owing, probably, to the isolation of the city from the mainland, the railway communication is entirely interrupted, and hence the entire extent of the disaster is still to some extent uncertain. In round numbers nearly a hundred lives have been ascertained to be lost, and a great many persons have been injured, while further search and investigation will probably bring to light many more. Almost the entire population is homeless, because two-thirds of the houses have been rendered uninhabitable, and fear prevents the people from entering those dwellings which appear so far to be safe. The smallest estimate of the amount of damage done is two millions of dollars. Business is entirely suspended. The destruction of the gasworks has added to the horror of the moment, inasmuch as the city is thus left in darkness at night; and the relief parties organised to seek for those imprisoned in the ruins who may yet be alive have to pursue their heroic labours by the feeble light of such lamps as are procurable. The steeple of the Unitarian Church has fallen. Those of St. Michael's and St. Philip's churches are so shattered that their fall is expected every moment. Amid the confusion that followed immediately upon the earthquake five fires broke out, and raged until twenty buildings had been destroyed.

—Sir. Wm. Dawson, President of the Royal Association at Birmingham, September 1, said in his address: We should fully understand the responsibility which we incur when in these times of full-grown science we venture to deal with the great problem of origins, and should be prepared to find that in this field the new philosophy, like those which have preceded it, may meet with very imperfect success. The agitation of these subjects has already brough science into close relations, sometimes friendly, sometimes hostile, it is to be hoped in the end helpful, with those great and awful questions of the ultimate destiny of humanity, and its relations to its Creator, which must always be nearer to the human heart than any of the achievements of science on its own ground In entering on such questions we should proceed with caution and reverence, feeling that we are on holy ground, and that though, like Moses of old, we may be armed with all the learning of our time, we are in the presence of that which while it burns is not consumed; of a mystery which neither observation, experiment, nor induction can ever fully solve.

Tuesday, September 21.

—*Times of India:* A correspondent telegraphed from Poona yesterday:—The Goanese founders of Saint Anna's Chapel, Sholapoor Bazaar, telegraphed to the Holy Father saying that they resist to submit to the Jesuits under the peril of schism. Great agitation prevails.

—The *Times;* Philadelphia, Aug. 30: Dr. Oliver Wendell Holmes arrived quite ill in New York from England on the Aurania yesterday—his 71st birthday.

Lafin and Rands' magazine in the outskirts of Chicago was exploded by lightning yesterday, destroying 120,000 pounds of powder and dynamite. Two persons were killed and many were wounded. The entire town was shaken, a panic prevailed, and there was great destruction of property.

The police yesterday raided into an Anarchists' rendezvous at Chicago, arresting Louis Juhl, Henry Batzel, and William Kloth, and seized two stands full of Austrian swords and Colt's revolvers.

An alleged conspiracy by the Home Club of the Knights of Labour of New York to kill General Master Workman Powderly, of that order, about three years ago has been exposed. Victor Drung, leader of the club, is an off-shoot of the Paris Commune

—*Evangelical Christendom:* The Bishop of Durham, in presiding at a Mass Meeting of the Church Army, at Sunderland, said that they had inherited from those before them vast arrears of evangelistic work, and they must employ the masses to evangelize the masses. They must make a new departure to meet the pressing need. One great recommendation of the Church Army was that it was thoroughly loyal to the parochial system. This was in the first instance his one apprehension, but all his fears had been dissipated. It was his conviction that the Church Army had been the instrument of dragging out many a poor soul from the gutter of immorality and vice, that it had exorcised the demon of drink and of other vices as bad as drink, and had set those so possessed, clothed and in their right mind, at the feet of Christ.

It has been resolved to take steps for holding another Œcumenical Conference of all the Methodist churches in the year 1891; the place of meeting to be in America. Such a meeting may prove very helpful in promoting mutual knowledge and a brotherly spirit, and may prove the way to actual re-unions.

—The *Rock;* Sept. 3: We omitted last week to mention the death of the late Sir William Hill, K. C. S. I., so well known in religious circles in London. He had served his country ably and well in India, having seen a good deal of active service. He was, however, better known as a representative of that class of British officers of which we wish there were more, who, while serving their Queen and country, are not ashamed to serve their God. Throughout his long residence in India he was well known as a warm supporter of all that is good. When his military career was ended he returned to this country, and became one of the best known men at the Church Missionary Society and other kindred organisations. While being a staunch member of the Church of England, he was one of that large-hearted, generous type who gladly worked with earnest Nonconformists and others who do not quite see eye to eye with us.

—Am. paper: About one year ago Elbert P. Cook, president of a bank in Havana, N. Y., stole all the funds of the bank and disappeared. He was traced to Canada and afterwards lost sight of. An account of his death is now sent from Buenos Ayres, South America. He was shot dead while standing in the doorway of his house by a man who was boarding with the family. After shooting Mr Cook the murderer turned upon Mrs. Cook but was intercepted by the oldest daughter, Thankful, who was instantly killed. The murderer then took his own life. Mrs. Cook is terribly injured and is left penniless with a number of young children in a strange land.

—*Bombay Catholic Examiner:* If the party who wish to see enforced widowhood and infant marriage abolished, mean to make war upon those hateful abuses, the time has come for them to show their colours. What have they to fear if they are in earnest? Is it that they will be expelled from their caste? We fancy that their ingenuity might help them to escape the infliction. But, even if the worst comes to the worst they have a remedy in their own hands, if only they have souls above the narrow ties of caste. If they cannot untie the Gordian knot they can cut it. They are sufficient in number to form a caste of their own which would at once take rank as the most select and intelligent of all, and which would receive constant accessions of strength from the most enlightened members of the community. There is nothing to deter them from such a step except their own aversion to sink differences of caste in a noble cause. If they will not do so, their advocacy of reform will never be more than a hollow pretence.

Wednesday, September 22.

—*Bombay Gazette:* The following additional reliefs of troops belonging to the Bombay Presidency will take place:—No. 2 Battery, 1st Brigade, Eastern Division, Royal Artillery, due at Bombay from England on the 18th November, will proceed to Rawal Pindi instead of remaining at Bombay; No 8 Battery, 1st Brigade, London Division, Royal Artillery, will be moved from Tounghoo to Bombay; No. 1 Mountain Battery from Burma to Poona; 1st Regiment, Bombay Infantry (Grenadiers), from Burma to Nagur; 27th Regiment, Bom-

bay Infantry, from Hyderabad to Burma; 7th Bombay Infantry (Depot) from Ahmednagar to Malegaum.

—Bishop Taylor, in one of his most recent letters, says: I have supervision of the Liberia Annual Conference of the Methodist Episcopal Church, under the jurisdiction of the Methodist Episcopal Missionary Society, which has not fully reached the basis of self-support; but I will (D. V.), on my return to Liberia in a year hence, commence a line of self-supporting missions among heathen tribes in Liberia, to become purely self-supporting in the space of a year or a year and a half. My stations in South Central Africa, commenced last year with a distribution of workers, are as follows: Mamba, back of Mayumba, two degrees south, two men and two ladies; Kabinda, five hours north of Congo mouth, three men; five stations in Angola, viz. Loando, two men; Dondo, three men and two ladies; Nhanguepepo, four men, three ladies, and fourteen children (in school); Pungo Andongo, one man, wife, and daughter; Malange, three hundred and ninety miles inland from Loando, three men and two ladies; leaving ten—nine men and one lady—to accompany me to the Upper Congo and Kasai.

According to instructions from Leopold II., and the heads of the Congo State Government in Brussels, the Administrator-General here has given us a welcome, and will convey me, my party, and all our freights to Mataddie, eighty miles from Banana, whence we will (D. V.) march by a narrow path over the Congo Mountains, two hundred and thirty-five miles to Stanley Pool.

—*Indian Witness:* Conductors of schools should make a note of this, that only a small proportion of persons who know spelling and grammar, can write in such a manner that what they put on paper can be transferred as it is to type. Capitals, commas, dashes, quotation-marks, and points of interrogation are used in a manner which requires the editor to go over every line with a pen; while he can scarcely find room for his marks between the closely crowded lines and the tails and flourishes that interlace all over the paper.

Thursday, September 23.

—On the 8th August, not far from Tanjong Priok near Batavia, a tiger was shot under peculiar circumstances. Two sportsmen out in the jungle there heard a fearful rumpus going on a good way off. On reaching the scene of the uproar they suddenly found themselves face to face with a tiger in the coils of a big snake, which with its mouth was endeavouring to get hold of the tiger's neck. The tiger, on the other hand, was doing its best to reach the neck of the snake. After being momentarily terror-stricken by the sight, the two sportsmen did not allow either animal time to perceive or attack them, but forthwith took aim, the one at the head of the tiger, the other at that of the snake. The tiger was hit behind the ear, and the snake in the middle of the head. The distance at which the shots were fired was hardly fifteen paces. The head of the former proved to be that of a royal tiger.

—The Str. *Bengal*, with English Mails, left Aden for Bombay, Tuesday, 9 p. m.

—The Kurrachee Tramway Company have, says the *Sind Times*, commenced the employment of horses to draw tram cars of lighter construction than those at present in use, and intend to abandon, it is presumed, the use of steam power.

—*Bombay Gazette*: The Finance Committee, during their sittings at Poona, have inquired into the expenditure in the Ecclesiastical Department, and they are understood to be in favour of the reduction of the Establishment by two or possibly three chaplains.

—Same; Rangoon, 22: At Mandalay this morning, the people left destitute by the flood crowded in at the gate of the Relief House as soon as it was opened, and twelve of the foremost were trampled to death and eight others injured. Relief was distributed yesterday to nearly six thousand people.

—"Married Army schoolmistresses who were serving in India and married on the 15th April 1885, are allowed to remit home from their pay at the exchange of 2s. 0½d. the rupee, but should a school-mistress subsequently become a widow she will only be allowed to remit at the rate of exchange fixed annually by Her Majesty's Government for the payment of British troops serving in the Colonies. Suppose the married one to be a first-class schoolmistress, and to remit her full pay home of Rs. 45 per mensem, she will receive £4-11-10½ per mensem, or £55-2-6, and if she will but have this returned to India at the market rate, say, at 1s. 5d. the rupee, she will receive Rs. 64-13-8 per mensem. On the other hand, the widow who receives Rs. 10 a month extra from a benevolent Government by the same process of remission would lose £1-0-7½, or Rs. 13-0-5!"

—The *Dnyanodaya* has an article on the Historic Basis of Christianity, closing as follows: "Any one who wishes to satisfy himself about the facts regarding Christ, will feel at once the great difference that exists in the means of proving the truths of the New Testament, from that of proving the contents of the Purans. The Purans are not books written by eye-witnesses, but are a collection of stories, which have been handed down for centuries in song, and only in comparatively recent times put into written form. On account of the absence of the historic sense in India, the difference between myth and fact has not been appreciated. If facts exist they are so enveloped in myth as to make it impossible to discover the fact. In trying to find some historical truths in the Purans the hopelessness of the attempt has impressed every one. The case is far different with the New Testament. In itself it is sober history, untainted with myth, and its truths have an abundance of corroboration from Jewish, Greek and Roman history, from the literature of the times, and from monumental remains, all of which puts Christianity on the solid basis of positive truth untainted by myths or by legends that fancy has created."

Friday, September 24.

—*Times of India*: There seems to prevail in England much indifference as to the doings of Russia in the East. The affair of Batoum, and the outrage on Prince Alexander and the liberties of Bulgaria have not raised a storm of indignation as would have been the case some years ago. Public opinion seems to have undergone a change in recent days, or it may be the Irish problem has dwarfed all others. There can be little doubt that Russia calculated on this when she chose the present time for her deeds of violence. The Irish difficulty is too absorbing, it was believed in Russia, for England to take any steps to uphold the Treaty of Berlin, now so lightly regarded."

—Same: We hear that Sir William Wedderburn is to act as Member of Council until the arrival of Mr. Richey. The Revenue men are, of course, very indignant, as all possible candidates are much senior to Sir William. If, for some reason or other a Judicial man was to be chosen, Mr. Justice West, Mr. Justice Birdwood and Mr. Justice Jardine would seem to have a far stronger claim than Sir William Wedderburn, who only occupied a temporary seat in the High Court for a very short time.

—Same: Exchange.—The market has remained very steady all day and was not to be moved much either way by the little business offering.

Credits were sold at 1s. 5d., 1s. 4 31-32d., and 1s. 4 15-16d. according to time, for next year's delivery, but even at these prices there are only a few Bills offering. The demand for bank Paper is most limited, and on that account we may see a fair demand for Councils to-night. We hardly expect to see allotments made under 1s. 5d., but even at 1s. 4 15-16d. Demand here to-day, small amounts could not be obtained for the mail.

—From Simla, 23: The death of the Myingaing Prince, which occurred in the small Shan state of Ywangan, ended in the general dispersion of his followers. The event also had a marked effect in the pacification of the neighbouring district of Kyouksi, the only district where the prince had any real influence, the latest accounts from it being that except for one small band of dacoits towards the south, the district is generally quiet. No dacoit leader representing the late prince now holds in strength any part of Kyouksi.

The Afghan Boundary Commission left Kham-i-Ab on the 15th instant on their return journey to India.

—Fall of rain to date, Fort, 97 inches.

—Deaths last week, 374.

—H. E. Lord and Lady Reay attended the distribution of prizes to the children of the Victoria Girls' School at Poona on Wednesday evening. Professor Oxenham having read the annual report, H. E. the Governor delivered an address expressive of his satisfaction and appreciation.

—In the matter of the six State Scholarship Government has raised the age limits to 22 years.

Selections.

SIR CHARLES DILKE.

Never before has such a tale of bitter shame been dragged to the light of day as that which for a week occupied the attention of one of the High Courts of Justice. Never has a special jury had to listen to more loathsome details than those which in all their horror have been poured into the ears of the twelve men, whose duty as citizens took them into the jury-box of Sir James Hannen's Court. Never before has any man's fall been greater, more complete, or more pitiful than that of Sir Charles Wentworth Dilke, whose name will henceforth be in men's minds synonymous with all that is inexpressibly debased, unless his innocence of the foulest of charges should in some way be proved. What could have been more promising than his political prospects? He had already been instrumental in rendering good service to his country in several ways; he had attained to a very high station in the Legislature, and in the Administration of the country; he had been called to the "right honourable" position of being one of her gracious Majesty's Privy Counsellors; he was accounted a worthy friend by many of the most eminent men of the day in various walks of life. Few men gave such promise of a useful and honourable future. But now that the veil has been lifted, this promising career is irretrievably blasted, for it has been shown that a fair exterior only served to hide the fearful corruption behind. Henceforth, the very mention of the name which not long ago, in spite of political associations or antipathies, commanded general respect, will bring to every righ-minded man an involuntary shudder of horror and disgust, and give rise to the thought expressed in the words of the Romish form of excommunication—"Let him be anathema." Yet all this is inexpressibly sad. Admitting the accuracy of the verdict, no compunction can be felt that Sir Charles Dilke has met with a fate which is all too light for one who has completely set at naught the obligations of his position—as a man, as a friend, as a citizen of a Christian country, as a responsible legislator and member of a Ministry—who has utterly ignored the requirements of morality and decency, which had claims upon him in a threefold capacity—

private, social, and official. But while no regret can be felt at the fact of retribution overtaking the wrongdoer, we may and do properly grieve over the downfall of one who had already by his undoubted ability attained to a proud position, and, to all appearance, had before him an exceptionally grand career. How are the mighty fallen!

We have assumed that the verdict given by the jury, after careful consideration of the case in all its painful aspects, is correct and just. Would that it were otherwise. Would that even yet the apparently undeniable evidence upon which Sir Charles Dilke has practically been convicted might prove to be a tissue of lies. That such a justification would involve the further condemnation of others is true; but this alternative would mean the vindication of the honour of one of England's statesmen, whose reputation should, while it may, be maintained at all hazards. This is our aspect of the case as it stands that calls foe very earnest consideration. In the course of the proceedings the grossest perjury was committed on one side or the other—perhaps even on both. The verdict indicates which side the jury considered foresworn. Now, the integrity of the administration of justice calls for the punishment of those who have thus perjured themselves, and it should be a matter of the most careful thought on the part of the law officers whether the circumstances do not imperatively demand their intervention in the interests of truth. On the face of it, the only consideration which would lead us to deprecate such an intervention is the undesirability of again letting loose the flood of nauseous details which has so lately deluged the country through the columns of the secular press.

Into the dreadful details of this dreadful history there is neither necessity nor inducement for us to enter They have already been obtruded to a deplorable extent upon public notice; yet they are truly amongst the things which should be "not so much as named" among us. But whilst one shuns a closer approach to iniquity, whilst one entertains the strongest indignation against some, and the sincerest sympathy with others of the unhappy actors in this terrible drama, one cannot but feel that it sheds a lurid light upon the condition of society at the present day. That anything like the state of affairs which has been revealed exists at all generally can hardly be conceived, but it is only too true that there are in our social system canker spots which threaten to spread their corroding influence far and wide. From this fact the mind naturally turns to the cause, which may be found in the ever-increasing godlessness of the age. When Agnosticism or open Atheism are enthroned in high places; when the ruling classes in the land are largely permeated by various forms of infidelity; when amongst the masses of the people the hideous fiend euphemistically denominated Freethought, or Democratic Socialism, rears its head without fear, but one effect can follow. Religion is the only effectual barrier against impurity and depravity, which, let sceptical philosophers say what they will, experience proves to be the natural and invariable concomitants of Atheism. "The heart is deceitful above all things, and desperately wicked," wrote the prophet of old. Thus it has ever been, and we, with all our nineteenth century civilisation and "culture," cannot alter the fundamental facts and tendencies of our nature, nor dispense with the only possible safeguard and incentive to higher things without paying the unavoidable penalty.

At the present time our thoughts are more particularly directed towards those in high places, who, it might have been supposed, would from the very advantages they enjoy of position and education, have been the stanchest supporters of religion and morality. Yet it is but a few years ago that Mr. Leslie Stephen, one of the ablest exponents of one school of "modern thought" (what a reproach the very name conveys!) wrote with regard to the House of Commons: "I have no fear of contradiction when I say that the majority of its members are either infidel or sublimely tolerant of infidelity." Again, he declares that "such Members of Parliament as condescend (!) to deal in theological questions," while perhaps "much too respectable to say anything shocking to their clergy or their wives," are yet "saturated to the core with the opinions which clergymen denounce as Atheism." That Mr. Stephen's assertions in these passages are too sweeping is undeniable. The House of Commons contains amongst members not a few of whom it may well be said that they are men who have "clean hands and pure hearts," and have not "sworn deceitfully." But, on the other hand, it is certain that the statements would not have been put forward by such an authority on the subject without very good grounds. Now, how is it possible for the Divine blessing to rest upon a nation whose rulers and lawmakers, at any rate in many cases, openly refuse or silently neglect to place any trust in "the King of kings?" "Give ear, O my people, to my law, incline your ears to the words of My mouth," is the exhortation conveyed from God through the Psalmist; nor can it be ignored with impunity. The painful revelations which have just been made may well bring home to the mind of every elector—and especially every Christian elector—the supreme importance of securing the return to Parliament of God-fearing men, who, ruling themselves with "temperance, soberness, and chastity," may be enabled to promote "the advancement of God's glory the good of His Church, the safety, honour, and welfare of our Sovereign and her dominions," so that "peace and happiness, truth and justice, religion and piety, may be established among us for all generations."—(*The Rock.*)

Miscellany.

—*From the Australian Christian World:* Australia is now an object of much interest to Americans and Englishmen; and we are glad to receive visits from distinguished Christian workers, but do we use them wisely? Might they not be utilised with less injurious effect to existing organisations, say, by preaching in the churches, and addressing public meetings, without the present methods of interfering with Church work, and so much noise and showy advertising? Is there not given to the public generally the erroneous idea sometimes, that until these men came few sinners were converted, the Gospel was hardly preached, and scarcely any Christian work was being done? There are earnest ministers who hold truly evangelistic services every Sabbath, and are constantly adding to their churches those who believe; and there are ardent workers in the temperance and other missions who rejoice over reclaimed men and women, week after week, as they quietly labour on, bearing the burden of the sinfulness of the world around them on their hearts, and making great sacrifices to remove it, and often do far more for the increase of the divine kingdom than those whose work is accompanied with the blare of trumpets, and the loud numbering of their converts. And yet their work is ignored and underrated, and disparagingly compared with that of these flying visitants. Then again, are not some souls injured by the constant rushing from place to place to find a new religious sensation? Do not many find it hard to settle down to ordinary work for Christ after the enthusiasm enkindled by exciting addresses, large numbers, inspiriting music, and the usual accompaniments of special services, has ceased. And are not a large proportion of those who profess conversion at these services, persons who have done it again and again, susceptible people who are moved by the stimulating influences around them, but have very little desire to thoughtfully live the Christian life, and to serve God? We ask does the gain of many of these missions cover the loss which the churches sustain by the diversion of time, toil, and money at such seasons? We know there are some Christian workers who find a great delight in these special occasions; those who, from various reasons, can find no prominent sphere of labour in the churches, and who, at such times, come to the front. But it might even be better for these workers if they consecrated their energies more to the building up the churches than to a work outside, which often fails because it has no cohesion or stability. We believe that some men have a special call from God to conduct missions, and they should be esteemed very highly for their work's sake, and gladly used by the churches for that end. But we think that just now there is a danger of depending too much upon these peculiar agencies, of employing them too frequently, and losing sight of the fact that the ordinary operations of the church should be evangelistic and missionary.

TELEGRAPHIC NEWS.

Sophia, September 16th: The Bulgarian Deputies, in their Address to the Czar, hoped that the relations between Russia and Bulgaria would improve and that Russia would promote the union of Bulgaria and Roumelia and defend their liberties and freedom.—General Kaulbars has been appointed Russian Agent in Bulgaria.

London, 16th: The National Bank of India pays a dividend of 5 per cent. per annum and carries to the reserve £12,000.

St. Petersburg, 17th: General Kaulbars' official mission is to guide Bulgaria out of the troubles in which that principality is now placed.

Sophia, 17th: The Bulgarian National Assembly, in its reply to the Address of the Regency which was presented on the 13th instant, denounces the kidnappers of Prince Alexander and demands their punishment.

London, 17th: The Treasury has accepted the tender of the Peninsular and Oriental Steam Navigation Company for the conveyance of the mails to India and China for a period of ten years, beginning in February 1888.—In the House of Commons this evening, Lord Randolph Churchill, in reply to a question, said that Sir Drummond Wolff, the British Special Commissioner in Egypt, had made some important proposals with a view to an ulterior arrangement in connection with Egypt, and the same are now under the consideration of her Majesty's Government.—His Lordship further said that it is not the intention of the Cabinet to recall the Special Commissioner until the duties entrusted to him are finished, as his presence in Egypt is highly desirable for the British as well as Egyptian interests, which, Sir Drummond's skill, experience and ability, have tended largely to harmonize.

Moscow, 17th: The *Moscow Viedomosti* publishes a defiant article to-day on the Eastern Question. It dwells upon the strength and efficiency of the Russian army, and demands that the wishes of the Russian people be executed with regard to Bulgaria as the time for any concession is past.

Paris, 17th: Duke de Ducazes is dead.

London, 18th: Sir James Fergusson, Under-Secretary for Foreign Affairs, in reply to a question in the House of Commons last night, said that her Majesty's Government is unable to withdraw the British forces from Egypt till reforms in that country are completed.—In the House of Commons the discussion on the votes

of Supply was completed last evening—A Royal commission of Inquiry into the question of military stores and equipments has been appointed, and is composed of the following members:—Mr. Justice Stephen, Lieut.-General Sir Archibald Alison, Vice-Admiral Nowell Salmon, Sir W. Barttelot, and Dr. J. Percy.—The return presented to Parliament shows that the net average expense of migrations of the Government of India to Simla is five lakhs per annum.

Sophia, 18th: The Bulgarian National Assembly has passed a Bill for forming a court-martial to try Major Groueff and other Bulgarian officers for complicity in the late rebellion.—The National Assembly has now been closed.—The elections for the Grand Assembly take place on the 25th instant.

Cairo, 18th: Nubar Pacha, President of the Council of the Ministers, is going to London at the request of the English Government.

London, 19th: The news which had reached England that a large number of Dervishes were being massed near Dongola is confirmed.—A fatal accident happened to the Earl of Dalkeith yesterday whilst he was out deer-stalking. His Lordship, it appears, slipped and fell, causing the loaded rifle, which he carried, to be discharged, killing him on the spot.

Rome, 19th: Monsignor Agliardi will embark early in October for India for the purpose of organising the Roman Catholic hierarchy in accordance with Article VII. of the Concordat concluded between the Holy See and Portugal.

London, 20th: H. R. H. the Prince of Wales has written a letter to the Lord Mayor of London proposing, on the occasion of the Queen's jubilee, to establish a Colonial and Indian Institute, which shall represent the Arts, Fabrics and Commerce of the Colonies and India, and requesting his Lordship to open a fund for the purpose. His Royal Highness believes that it will stimulate emigration and the unity of the Empire. The Lord Mayor in reply has concurred with his Royal Highness, and has agreed to open a fund.—The *Standard* publishes a telegram stating that the Russian Agent at Sophia threatens to break of relations with the Bulgarian Government if the plotters in the late rebellion are punished.—Belfast yesterday was the scene of most desperate rioting owing to the police having arrested two men for creating a brawl in the streets. The mob attacked the police barracks and endeavoured to rescue the men who had been arrested, when the police opened fire, killing two of the rioters.

Madrid, 20th: A small portion of the garrison of Madrid has revolted in favour of a Republic. The disaffected troops marched through the principle streets of the city after killing two of their officers. The remainder of the garrison were, however, called out, and after a short fight, succeeded in quelling the rising The rebels, finding that they were backed up neither by the rest of the garrison nor the people, seized a train at the railway station and took to flight. They are now being actively pursued.—A state of siege has been proclaimed.

Paris, 20th: The French Press are actively discussing the Egyptian question, and are clamouring for European intervention in that quarter.

Sophia, 20th: Russia has urged that the trial of the kidnappers of Prince Alexander be deferred.—The Regency, in reply, state that the cause of justice cannot be stayed, but that the trial will not commence until the arrival of General Kaulbars, the newly-appointed Russian Agent.

Constantinople, 20th: H. R. H. Admiral the Duke of Edinburgh, accompanied by Prince George of Wales, arrived here to-day.

London, 21st: Mr. Gladstone, who appeared in the Commons last night and took part in the debate, said he concurred in the necessity for granting temporary relief to tenants and would vote for the second reading of Mr. Parnell's Bill, reserving his criticism of the details.—Mr. Mathews, Secretary of State, Home Department, declared that the Bill invited a strike against payment of rents, and was another step in the direction of the expropriation of landlords; he, therefore, demanded its rejection.—A telegram has been received here from Merv stating that fighting has been going on for the past fortnight at Fyzabad between the Afghans and Badakshans, the aim of the Afghans being to subjugate the Badakshan country.

St. Petersburg, 21st: The *Journal de Saint Petersburg*, in an article to-day on the situation in Bulgaria, censures the Regency at Sophia for hurrying on the elections. A force of fifteen hundred Rusians troops has been despatched in transports from Odessa to Vladivostock to reinforce the Russian garrison there

Madrid, 21st: The rebel troops who escaped into the country after the unsuccessful *emeute* here have mostly been captured by the loyal troops sent in pursuit, with whom they had many skirmishes. Numerous arrests of Republicans have been made

London: 22nd: The House of Commons last night, by 297 against 202 votes, rejected Mr. Parnell's Bill.—Mr John Morley and Sir W. V. Harcourt spoke in support of the Bill, whilst the Marquis of Hartington opposed it. Sir Michael Hicks-Beach, Chief Secretary for Ireland, condemned the Bill as being unfair and tending towards the levy of blackmail by the tenants on the landlords. The social condition of Ireland, he said, was such that it might compel Government to summon Parliament at an earlier date than usual to ask for enlarged powers.—Rioting of a desperate character continues in Belfast, and the military have been called out to assist the police. The rioters could not be dispersed until charged by the Dragoons, who cleared the streets.—Mr. W. H. Smith, Secretary of State for War, in reply to a question in the Commons, said it was premature to speak of the collapse of the hostile power in the Soudan, but that General Stephenson, commanding the Nile forces, had complete discretion to further reduce the British force at Assouan.

Moscow, 22nd: The *Moscow Gazette* demands the nomination of a Russian Commissary in Bulgaria who shall be invested with the powers of a Dictator.—In the House of Commons last night, Lord Randolph Churchill said the Government intended, at the beginning of next session, to propose great changes in the Rules of Procedure for facilitating the conduct of the business of the House.

Portsmouth, 22nd: Her Majesty's Indian troopship *Seraphis* left here to-day for Bombay.

Paris, 22nd: The relations between France and Madagascar are strained owing to disputes which have arisen relative to the Treaty between the two Powers.—It is reported that Sir J. E. Gorst, Under-Secretary for India, will visit India during the recess.

London, 23rd: A discussion took place in the Commons on the Bulgarian Question. Lord Randolph Churchill said that the situation was serious and might become critical, and he, therefore, must decline to discuss the subject. The object of the British Government, he said, was, if possible, to maintain the European concert, and thereby the peace of Europe.

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed n my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup." MARIA HAAS.

The people of England speak confirming the above

AFTER MANY YEARS.

"Whittle le-Woods, near Chorley,
"December 26th, 1883.

"Dear Sir,—Mother Seigel's medicine sells exceeding well with us, all that try it speak highly in its favour. We had a case of a young lady that had been troubled many years with pains after eating. She tells us that the pains were entirely taken away after a few doses of your medicine.

Yours truly,
"E Peel"

THE EFFECTS HAVE BEEN WONDERFUL.

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"Dear Sir,—I am happy to inform you that the sale of your Syrup and Pills increases here continually. Several of my customers speak of having derived more benefit from the use of these than from any other medicine. In some instances the effects have been wonderful.—Yours very respectfully."
"Pro. Edwin Eastwood, J. B."

PASSENGERS SAILED

Per P. and O. Str. *Clyde*, 24:

For London—Capt and Mrs A G Balfour, Dev and Mr Smith and 2 children, Mr W D Nestle, Miss Hill, Miss Wallace, Dr and Mrs Forrest, Mr Newcomb, Mr Martin, Mr Ellis, Mr Collier, Mr Shaw, Major Joseph, Mr E I Brandon, Mrs Davidson and 2 children, Mr A Wills, Mr and Mrs F L Reid, and Dr Nolan and 2 children

For Brindisi—Col Chester, Miss Chester, Mr Sbirley Tremearne, Lieut T R A G Montgomery, Mr and Mrs F L Butcher, Mr H L Darrah, Col Wise, Capt Dhun, Mr Dosabhoy M Karaka, Lieut-Col E S Skinner, Mr F L O'Callaghan, Mr G Piffard, Col W Merriman, RE, Col M Cherry, Mr H

D Cama, Mr W Duncan, Major M A Alves, and Major Græme
For Venice—Sir Steurt and Lady Bayley and child, Miss Farquharson, and Major and Mrs Hunter

PASSENGERS ARRIVED
Per P. and O. Str. *Cathay*, 20:
From London—Mr and Mrs Ritchie and 2 infants, Mr and Mrs Clark and child, Mr and Mrs Crighton, Mrs Sutcliffe, Mr W Cattrall, Rev and Mrs Burgess, Mr H Holmes, Mrs East, Mr and Mrs Hunter, and Mrs Holland
From Brindisi—Mr Johnstone, Major W Cooke, Mr R Cornish, Captain Spragge, Mr J R Croft, Mr W Ross, and Mr C Scholvin
From Aden—Lieut P E Dixon, RE

Domestic Occurrences.

BIRTH.

CARROLL.—September 18th, at Karachi, the wife of William Carroll, Government Telegraph Department, of a daughter.

MARRIAGE.

FRITCHLEY—CASSIDY.—At the Grant Road Methodist Episcopal Church, Bombay, by the Rev. George Bowen, on Tuesday, the 7th September 1886, Christopher P. Fritchley to Sarah Harriett, third daughter of the late Rev. H. P. Cassidy of Poona. No cards.

DEATH.

COCHRANE—Sept. 23rd, at Victoria Cross Road, Byculla, Edwin Henry, eldest son of T. E Cochrane, Esq., Assistant Storekeeper, B.B and C. I. Railway, aged 23 years and 5 months.

"BOMBAY GUARDIAN."

The following are the Subscriptions received up to date:—

	Rs.	A.	P.
The Hospital Writer, 1st Aug. 1887	7	10	0
C. Tapsell, 10th February 1887.....	7	10	0
Mrs. Addis, 1st October, 1887	7	10	0

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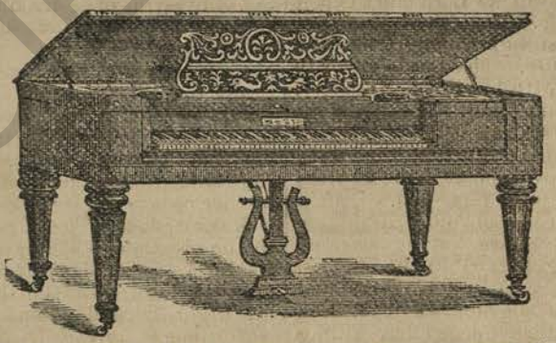

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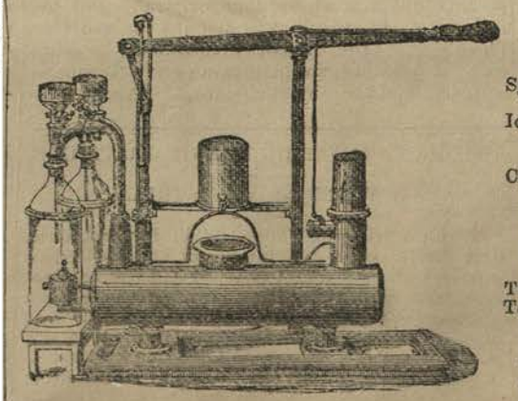

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Chapoteaut's Wine nourishes and sustains the Sick and Convalescent, without fatiguing the stomach by the process of digestion; and is far superior to Beef Teas, Jellies, and Meat Extracts, which cannot nourish the body if the digestive organs are weakened.

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From the experiments made in the hospitals, it has been proved that **Morrhuol** is more efficacious than Cod-Liver Oil, and that Bronchitis, Cough, Night-sweats, Pains in the Chest, and Consumption or Sore Throats yield to its influence; after the first few doses the sleep becomes sound and the appetite returns, which at once indicates an amelioration.

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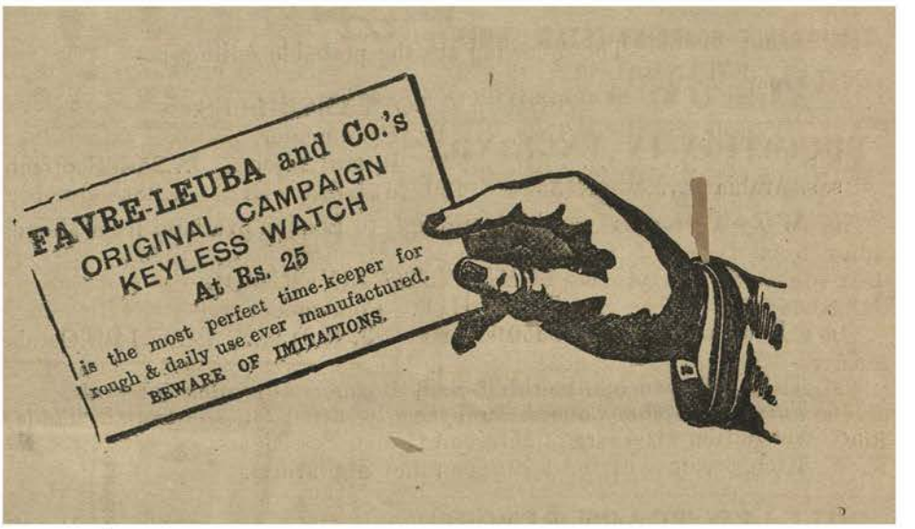

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